A VINDICATION OF Mr. WELD

WHEREIN,

The Case between him and his Opposers, is truely Stated, and the Church-way of *Christ* soberly Asserted.

In Answer to the Aspersions most unworthily cast upon him by Mr. *James Cole*, *Thom: Potts*, *Tho: Arrowsmith*, *George* [illegible] and *Ralph Clewtring*, (an ill requital of all his faithfull Endeavours for their Eternall good) and themselves manifested to the world what spirits they are of.

By a Friend to Truth, and an Enemy to Lyes.

Psal. 37. 5. 6. Commit thy way unto the Lord: And he shall bring forth thy Righteousness as the Light.

Printed in the Yeare, 1658.

4139. bbb. 5.

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The Case between him and his Oppoſers, is truely Stated, and the Church-way of *Chriſt* ſoberly Aſſerted.

In Anſwer to the Aſperſions moſt unworthily caſt upon him by Mr. *James Cole*, *Thom: Potts*, *Thom: Arrowſmith*, *George* [illegible] and *Ralph Clewering*, (an ill recompence for all his faithfull Endeavours for their Eternall good) and themſelves manifeſted to the world what ſpirits they are of.

By a Friend to Truth, and an Enemy to Lyes.

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Printed in the Yeare, 1658.

A Vindication of Mr. *Weld, &c.*

MAſter *Weld* looking upon this Pamphlet, as a falſe ſcurrulous pittifull piece of reviling; and the Authors thereof ſo fully proclaiming to the world what ſpirits they are of (their actions being too conſpicuous to all men that know them) could not but pitty the poor mens folly, and the hardneſſe of their hearts (being upon all occaſions ready to ſhew their teeth at him, though not at all able to bite.) Hereupon, he conſidering *Solomons* Counſell, *Prov.* 26. 4. *Not to anſwer Fooles according to their folly*; and that this ſorry Paper (to every intelligent Reader) ſo fully anſwers it ſelfe, that it needs no other Pen but their own to render them and their work odious to the world. Hereupon (I ſay) he fully reſolved to doe as King *Hezekiah* his ſervants, when *Rabſhakeh* had rayled and blaſphemed, its ſaid, *They held their peace, and anſwered him not a word, but ſpread it before the Lord*, Iſay 36. 21.

Yet I ſtanding by, and troubled that ſuch hideous ſtuffe ſhould be wholly let paſſe, and ſuch men as they grow wiſe in their own conceipt, and knowing alſo in my own Conſcience the innocency, integrity, and faithfull dealing of *Mr. Weld* towards theſe poor ungratefull, and malitious mens ſoules: from his firſt comming amongſt them, even to this day, beholding dayly the travell of his ſoule for their eternall good, had they but eyes to have ſeen it.

Hereupon (I ſay) my ſpirit was ſo drawn out, That I could not be ſilent, to ſee theſe ſorry men to act the Fools part in a Morris-dance, with Bells about his Legs, and a Fools Cap on his Head, to skip, and friske, and gingle, and ſo make ſport for them that are as wiſe as himſelfe.

What I ſhall Write, ſhall be upon certain and evident knowledge, which ſhall be ready (if any doubt) to be made manifeſt

 undeniably;

undeniably; Yea, what is here set down is no other then is already knowne to most that live in this place, and must be confessed, and cannot be denyed by the Authors of the Book themselves, and most pertienlers undes their own Hands: And so there need no mans name to be set thereto, the things themselves being *written with the beames of the Sunne.*

First, I shall briefly shew Mr. *Welds dealings* with these men, and their *carryage* towards him; and then let the *honest Reader* judge, whether he or they be to blame; and whether of them are the Promise-breakers.

First, When *Gateshead* had been long voyd of a Minister, and none could be obtained to settle amongst them, though many were soughe after; Then Mr. *Weld* (out of the compassions of his soule towards that distressed People, at their instant and pressing requests) accepted the place, although he was at that very time earnestly invited to far more desireable places (as *Newcastle, Durham, Nottingham, Morley, &c.*) yet being sensible of *Gateshead* extreame necessity above all the other places named, studied not his own ease and quiet, but forsook them all, and pitched on *Gateshead*, although he then saw many sad discouragements lay in his way; as, *No house at all to live in, but a mountaine of Dung in the place of it; the Hospital house all ruinous (which cost him deare to repayre;) the people far out of order, and without Government, many out-eryes against the people beating his eares*; yet his compassion to the poor peoples soules digested all; (oh, how woefully have these five persons, and some others of them whom they call the foure and twenty, answered all this his love?) And what his pains and faithfull labours, his loving and patient carryage towards them have been all along, all the godly in these parts know.

Secondly, But before he would accept the place (behold his honest and plain dealing with them;) For upon a Lords Day, after his Sermon, in the Pulpit, he declared to a very great audience; *That if he took the place, it should be on this Condition, That he would engage onely to Preach the Gospel unto them, and Visit the Sick, and that they should expect no other works from him then this, (unlesse he should see cause to Dispence other Ordinances;) nor owe cause to say afterwards, (in case he should*

doe no more) that he deceived them. This he plainly ſpake, and told them moreover, *That if they did not accept of him upon theſe termes, they ſhould ſignifie their minds to the contrary to him, before the next Lords day after; and that if they did not ſo doe, he would take their ſilence for a conſent; or elſe, that he would turn from them to the right hand, or the left.* Now not any one man or woman in that time ever came to him to ſignifie their diſ-acceptance; ſo he took it for an abſolute grant, and ſate down with them. And this was no *Impoſture in him, or a projekt to gain admittance,* (as the Pamphleteers doe abſurdly, and malitiouſly ſuggeſt;) for its evident, he had the Call to ſundry the above-named places in writing at that time lying by him, which, he ſaith, he will ſhew to any that deſire to ſee them.

Thirdly. As his expreſſions were plain to them; ſo alſo their own Call, which in Writing they ſent to him under a hundred and fifty hands, was as cleer that they called him, *onely to Preach the Goſpel.* The words of the Call are theſe; Sir, *We cannot but look upon our ſelves in a diſtreſſed Condition, and ſo have been theſe many yeares, even as poor Sheep ſcattered upon the barren Mountains, in great danger of the Wolfe, without food, leader, or guide. And having, to our great comfort, had a taſte of Gods gifts in you, whereby we conceive you able and fit to informe, convince, convert, and edifie our ſoules in the grace of the Goſpel.*

Hence it is, That *we have been ſtirred up ever ſince we heard you, and are ſo ſtill, with many a longing deſire (that if the will of God ſo be) to enjoy you, and continue you amongſt us. And therefore doe earneſtly entreat you in the bowels of Chriſt Jeſus, to take compaſſion on our ſoules, and to Diſpence the Goſpel to us*; (as for other Enjoyments, and Ordinances, we cannot preſume upon, till you ſhall know us better, and find us fit) *which if God ſhall perſwade your heart unto, we ſhall receive it as a mercy from God, beyond all worldly enjoyments; for which we ſhall deſire to powre out our ſoules in prayſes to his name; and doe promiſe, by the grace of God aſſiſting (without which we are nothing) to account your feet beautifull, to yeeld obedience to the Word you ſhall diſpence from God, and to ſubmit to your wholeſome Admonitions, and to all other duties of a loving and willing people; and finally, for to walk as ſhall com-*

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fort your ſpirit, in beholding our converſation, that you may ſee the travaile of your Soule amongſt us, and rejoyce that ever God brought you to us: Thus we waiting upon God, to put a comfortable anſwer into your mouth. We reſt,

Your Affectionate Friends,

Thomas Potts.	*Henry Alder.*	*James Cole.*
James Matther.	*Ralph Thompſon.*	*John Atkinſon.*
Ralph Rutter.	*Peter Greene.*	*John Willaby.*

And above ſevenſcore more.

Here ſee firſt, The worke they call him to, *Is onely to Diſpence the Goſpel, and no other Ordinances, till he ſhall ſee them fit.* Secondly, *What a ſingular mercy from God, and favour from him, they would account his condiſcention to this requeſt.* Thirdly, *What an obedient people to his Doctrine, how loving and reſpective to himſelfe he ſhould find them.* But how theſe Perſons named, and ſome others like them, performe their Covenant, let God and Man judge. (I ſpeak not of all, for there are many in this place that bleſſe God that ever they knew him, and of whom he hath been heard oft to ſay, *he could live and dye withall.*) I beg of God, that this very Paper of theirs be not at the great day *a ſwift witneſſe* againſt theſe Authors of the Book, and divers others amongſt them, but that they may repent in time, and bethink themſelves how they have anſwered their promiſe to God, and his faithfull Miniſter.

Fourthly, Yet notwithſtanding after all theſe plain and publique expreſſions of Mr. *Weld*, and the Pariſhioners engagements under their own hands. *to expect from him no other Ordinance but Preaching the Goſpel*, behold their dealings.

Firſt, *Ralph Clavering* (a bold and inſolent man) breaks the round, and preſſeth him to *Baptize his Child*, which when Mr. *Weld* very mildly told him, *He could not doe, and that himſelfe well knew as much*, what bitter invectives, and ſcurri-

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lous language he gave, would not be seemly to relate.

After him came another of the Pamphleteers, *George Johnson* (though he well knew Mr. *Welds* mind; yet, that he might have somewhat to object against him) presseth him to Baptize his Child. After their Pipe, some others also Dance, and urge the same thing: And after this, the foure & twenty and Church wardens, in their Meetings, and in private also, for many years together (upon all occasions, and without any occasion at all given) cease not to vex, and tyre, and teare with words; Mr. *Weld*, upon this very account, spitting their rage against him, because he will not Baptize their Children, and give them the Lords Supper, although he hath oft shown them their Call under their own hands to exemplhim. And yet, (which is more) he hath oft told them, that whosoever of them desired the Sacrament (let them but be able to manifest their knowledge, blameless lives, and the work of grace in their hearts) they shall be dearely welcome.

Fifthly, Whereas some of these men, and some others, promised Mr. *Weld*, upon his comming, *that his charges should be borne*; yet whereas his removeall of Persons and Goods from the South, by Land and Sea, cost him above thirty pounds; and his Orders for settlement from the Parliament neer twenty pounds; they (very fairely) turned the charges upon himselfe, and gave him not one Groat towards all.

Sixthly, That they may yet further declare to the world who are the dishonest men, and such *as breake promise* (which they most unjustly father on Master *Weld*) take but another instance.

At his first comming, they themselves, without any motion of his, offer him for his better subsistance, *a yearly contribution of forty pounds*, and bring him a Paper of their own Writing, subscribed with more then 40. hands for that purpose; the words whereof are these, *viz. It hath pleased the Lord now at length to bring his Gospel home to our Dores, and to send us a faithfull, able Minister (which is Mr.* Weld: *) We therefore considering the promises, doe freely and faithfully promise, for Mr.* Welds *better subsistance, to contribute to him, so long as*

God

God ſhall pleaſe to continue him amongſt us, theſe ſummes following Quarterly.

James Cole	10 s.	*Thomas Wilkinſon*	10 s.
Tho: Potts	10 s.	*Nicholas Wilkinſon*	[illegible]
Henry Alder	5 s.		

And [illegible] yet for theſe many years together breake their promiſe, and Childiſhly ſay, *It was but for a yeare, or two, or three, they meant:* Onely a few that are honeſt, and make Conſcience of their engagements, faithfully obſerve their Covenant to this day; ſo that he is a loſer neer 100 l. by this their unfaithfull dealing. All which things (for peace ſake, and the Goſpel, hoping to win them by love at laſt) he quietly bears.

Seventhly. Mr. *Weld* being to Adminiſter the Lords Supper to the Church whereof he is Paſtour, though he well knew his power to doe it in the body of the Church, without asking any man leave, being by his Order from the Parliament, *Inveſted in expreſſe termes into the Church it ſelfe.* Yet for peace ſake (knowing theſe mens ſpirits) deſired their conſent, and it was denyed. And after at a meeting of the foure and twenty, Mr. *Hammond* joyned with him in the ſame requeſt; but all to no purpoſe. Yea one of them (as it was reported) ſaid, *He would rather lay his blood under the Communion table, then ever give conſent.*

Eightly. Then the Quire being made fit for that purpoſe, though Mr. *Weld* knew the *Veſtery* belonged to him, as his right, and ſo *might* have made uſe of it for any publique ſervice: Yet ſent the Sexton, to deſire they might have the uſe of it at the Adminiſtration of the Sacrament, to ſet their Pots, Cups, Bread, and Wine therein for preſent uſe; which was expreſſely denyed, as the Sexton affirmed to their faces, *November* the 3d. they chuſing rather to imploy the ſaid roome for Lime and Sand, and other rubbiſh, then for the furtherance of the worſhip of God.

Ninthly. And as the Church and Veſtery was denyed; ſo (that

(that theſe men might ſhew themſelves perfectly averſe to Mr *Weld*) they let out the *Graſſe of his Church yard* one yeare after another, and received the Rent, and kept it from him by force (yet he not willing to contend, let them alone;) and becauſe they would make ſure of the money, take the rent afore-hand of him they let it to.

Tenthly. Whereas the Apoſtle requires people, *to have their Miniſter in ſingular love, for his works ſake:* See how theſe very men (*viz. James Cole, Thomas Arrowſmith, Thomas Rowe,* and *Ralph Clavering*) performe their duty of love.

For when a Commiſſion came down the laſt yeare, for giving in the value of every Living in this County; theſe men ſuppoſing (for ſo it was given out) that the end of the Commiſſion was, That every Living above a hundred pound *per annum*, ſhould be levelled to an even hundred pound. Theſe men named, being Juriors for *Gateſhead*, reſolving to give up his Living at 150 l. that ſo they might deprive Mr *Weld* of 50 l. *per annum* of it, (though they knew they ſhould thereby deprive all their ſucceeding Miniſters of ſo much;) which Mr. *Weld* hearing of, did demonſtrate, by ſhewing them all his Leaſes for both Rectory and Hoſpitall, that the yearely revenue accruing from both was ſhort of 100 l. *per annum*, (and what ever he received more, was upon another account:) yet they held their purpoſes; and that they might act their parts with more confidence) Mr. *James Cole* ſent Mr. *Weld* a bravado, *id eſt*, that he would give him 150 l. yearely for his Living. To which Mr. *Weld* ſent this anſwer in Writing.

Sir, *I received your liberall proffer of* 150 l. per annum *for my Living: But that I may appeare more kind to you then you are to your ſelfe, I make you this proffer (and that under my hand, that if I goe backe, you may ſhew it againſt me) viz. You ſhall have all my Annuall profits whatſoever for* 100 l. per annum; *and if you and I come to conferre about it, Ile fall yet lower; make tryall of it when you pleaſe.*

Your loving Friend,

Thomas Weld.

To this he received no anſwer; But after all, he and the reſt went to *Durham*, and gave it in upon their Oathes, That his Living was worth 150l. and ſo they told the Commiſſioners they offered him for it. All this is upon Record.

11ly. Then, ſtill (to gratifie *Mr. Weld*, and make his Houſe the more comfortable to him,) after all his coſt layd out upon the ſame (beſides what was given by the Commiſſioners, and the Parish of *Gateſhead* towards it) to the value of 100l. (which yet is for the good of all their ſucceeding Miniſters, as well as for himſelfe) I ſay, to make his dwelling the more ſweet and comfortable, as a recompence for all his coſt for the good of Poſterity; they (the 24. and the reſt of the Subſcribers to the Book) ſuffer a filthy dunghill (even growing to a great mountain) where all their dung, garbage, and very carryon is layd under his noſe, and to his very dore, to ſtink him, (if it may be) out of his habitation; and after many requeſts made by him, they ſtill let it lye.

12ly. Laſt of all (to mention no more, though it might be endleſſe almoſt to ſet down all their injurious dealings.) Theſe very Church-wardens (the ſubſcribers of this wretched Book) this laſt harveſt (that no injury might be left unattempted) ſent to the Pariſhioners, and *Mr. Welds* Tenants, to pay him no Tythe, nor Rent. And when ſome of the Tenants told them, they are tyed by bond to pay their Rents: They made anſwer, *They would beare them harmeleſſe.*

All theſe affronts, loſſes, and dammages, hath *Mr. Weld* patiently indured for the Goſpel ſake, fearing to harden their hearts (though he knows well how eaſily he could have righted himſelfe) he having been often heard to ſay, *That he hoped to win them by love at laſt.*

But after all (to the great griefe of his ſoule) he finds their hearts more and more hardened, even to this day, againſt the Lord and him; and, that they may declare this to the world to their own ſhame, they ſet forth this miſerable Pamphlet, thinking to diſgrace him, and all the Churches of Chriſt that walk in the Congregationall wayes; but the diſhonour ſhall wofully fall upon their own heads, and God herein

herein is juſt, to ſuffer themſelves to vomit out their own ſhame.

Yet ſuch hath been *Mr. Welds* love to this place, and the good people therein, after all his ſufferings from ſome, That when he was profered lately (by his Highneſſe) his choyce of two as eminent places, as moſt are in all *England*; he refuſed all to come again to this place.

Now let the Reader judge where the blame lyes.

Yet again, that there be no miſtake; let all know theſe ill dealings are not to be imputed to all in *Gateſhead*, for Mr. *Weld* counts deare to his ſoule many in this place (as he hath been often heard to ſay) not onely thoſe of his own Church (whom theſe ſcorners ſay, *that Mr.* Weld *calls onely the godly party,*) but many others that feare the Lord, many of whom God hath pleaſed to bleſſe his labours unto.

If ſhame and diſhonour reflect upon the heads of theſe men, let them thank themſelves; for better is it that 100. ſuch as they are ſhould *juſtly* ſuffer for their deſerts, then one ſuch as *Mr. Weld* ſhould ſuffer *unjuſtly*, by their malitious mouthes and pens.

Now to touch upon ſome other things in this Learned peece.

Firſt. Who but fantaſticall men would cunger up ſuch bumbaſted words, as, *Precentor*, *docked*, *œcunomie*, *Averſations*, *diſpotically*, *impelleney*, *conteſſeration*, *embrocation cauſticks*, *intimidate*, *fixation*. Now whether the abſurdity of the Penner of the Book; or the pearking pride of the pretended Authors are more diſcovered by ſuch Language, I much queſtion; for ſure theſe men, not being guilty of Learning, nor ſcarce able to Write true *Engliſh*; theſe high-flowne words, as (all men know) could never be the brats of their own braines; but they muſt tell the world, that they would faine be counted Eloquent, though to attaine this Honour, they ſhew themſelves *Fooles in Print*.

Secondly, Who but prophane and ignorant men, would dare throw ſuch contempt upon the Churches of Chriſt, as to call them, *New wayes of gathering Churches*: *Mr.* Welds *new Church*, *a ſeminary of Schiſme*, *Contention*, *Diviſion*, *Separation*; *Mr.* Welds *new garbe*; *Pragmaticall Models*, like thoſe

dreamers in *Jude, who ſpeak evill of things they know not.* But we leave them to give account to the Lord, *for ſuch hard ſpeeches as theſe ungodly men have ſpoken againſt him,* Jude, ver. 8. 10. 15.

Thirdly. *But Mr.* Weld *denies them a Lecturer to Preach and Adminiſter the Sacraments?*

Anſ. How could that be, when they never preſented any man to him that would accept the work? Indeed they ſaid, *they would procure either Mr.* Prideaux, *Mr.* Cole, *or Maſter* Knightbridge; but inſtead of preſenting any of theſe men, they preſent a Paper to *Mr. Weld* to ſubſcribe (as *pag.* 3. 4.) ſuch a miſerable and abſurd Paper (let the Reader peruſe and judge) that (as *Mr. Weld* told all them) *unleſſe he had loſt both his wits and conſcience, he durſt never yeeld to it.* For whereas *Mr. Weld* hath undertaken the charge of Preaching the Goſpel, he muſt (if he had ſubſcribed the Paper) admit any whom the people ſhould chuſe; And ſuch an one being choſen, *muſt be eſtabliſhed when ever they deſire it*; and when once ſetled, (let him Preach falſe Doctrine, be ſcandalous, contentious, &c.) *Mr. Weld* muſt continue him in that place, and muſt have no power at all *to hinder him by himſelfe, or any others, without all the peoples unanimous conſent*; *and this muſt be Mr.* Welds *reſolution, and avowed conſent, to ratifie and confirme, whatſoever the ſaid people ſhall think fit*: ſuch an inſnaring and irrationall Paper, would no wiſe, or ſober man ever have urged; and its a Providence, that themſelves ſhould lay open their folly, in Printing the Paper; which gives Mr. *Weld* not ſo much power in his own place, as the pooreſt Pit-man in the Pariſh; for he ſhall have his vote in the Electing and putting out a Lecturer, when Mr. *Weld* himſelfe muſt have nought to doe therein. Now this ſimple Paper, Mr. *Weld* refuſing to ſubſcribe, they cry out, *He abſolutely refuſed to grant them a Lecturer*; whereas he refuſed the Paper, not the Lecturer.

Fourthly. *But Mr.* Weld *faithfully promiſed to grant them a Lecturer at the choyce of the people*; *and afterward poſitively denied to doe it?* (pag 4)

Anſ. Mr. *Weld* (being again conſulted with about ſuch

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promiſe) *doth profeſſe* (as before the Lord) *ſuch a thought never came into his mind, much leſſe, ſuch a promiſe, ever fell from his mouth*; Its infinitely far from his judgement, (all that know him can tell you) and as far from his practice; he ſtands amazed at their *brow of braſſe*, who dare tell ſuch an untruth to the world againſt their Conſcience. Its true, they deſired of Mr. *Weld*, liberty for one to Preach once in a moneth, and give them the Sacrament; and ſaid, it ſhould be either Mr. *Prideaux*, Mr. *Cole*, or Mr. *Knightbridge*, and no other: His anſwer was, *If ſo; they ſhould ſee there ſhould be no obſtructions in him*: but they never brought any of them to him to this day. Yea, we heare from credible teſtimony (who will avouch it) that all theſe three men have utterly deni'd to accept the motion. Yet theſe Churchwardens, boldly, without blushing, affirme, *they found them willing. They bend their tongues, like their bow, for lyes; but have no courage for the truth.* Jer. 9. 4.

Fifthly. *But Mr.* Weld *refuſeth to give them the Sacraments, though he be the Miniſter of the place.*

Anſ. Yea, and good reaſon: Shall ignorant, prophane; ſwearers, and drunkards; ſhall Lyers and Scorners (as many of theſe that preſſe for the Sacraments are) be partakers of theſe holy things, 1 *Cor.* 5. *Rev.* 21. 8. and 12. *Mat.* 15. 7. 1 *Cor.* 11. 28. 29. No, no ſtand backe; muſt not *Jeremiah* ſeparate the pretious from the vile? They ſpeak of 1000. but I ſay if there were 10000. more, let a miniſter cut off his right hand rather, then hold out the holy Seales to ſuch. Its the weary burthen of his ſoule, that ſo many of his people are unfit for ſuch Priviledges.

Sixthly, *But this monopolizing the Sacraments, is to fill the belly of Covetouſneſſe, and to ſacrifice to the* Diana *of his own profit.* pag. 11. 12.

Anſ. (*A ſtrange paradox,*) Would not rather the giving the Sacraments to all, bring in more profit? for then all his Eſter Books, worth neer 20 l. *per annum*, would come in, of which, now not one penny. Then would all their bounty appeare to ſuch an Adminiſtrator, nothing would be too deare for ſuch a miniſter. Did not one of your ſelves late-

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ly offer *Mr Weld* 5 l. *per annum*, if he would doe this work, (though he abhors ſuch baſe bribery;) and did not all the reſt ſay, Mr. *Weld*, upon this account, *ſhould have any thing what he would deſire?* Now were not this the way to thrive? And yet, it ſeems, they wanted matter to render Mr. *Weld* as a man ſeeking his profit, when they canger up an Argument ſo contrary to common ſenſe. And (I muſt tell you now) if he were a man that ſought his own profit, he would hardly have been perſwaded to lay 104 l. about his Houſe, to leave it at the ſame day he leaves his place; nor quit (ſo quietly) all his charge promiſed him about his ſettlement, nor beare the loſſe of neer 200 l. of your ſubſcriptions under your own hands, when he knows he might ſo eaſily recover it: Nor would he have taken in a Leaſe of his Rectory, which was 80 l. *per annum* (upon the complaint that through the fall of Corne, they did loſe by it) and let it preſently for 56 l. *per annum*, (as upon conſulting with maſter *Weld* it did appeare) and as *Chriſtopher Sanderſon*, and *Charles Middleton* can teſtifie, who were his Tennants. All which, if he had not conſulted the peace, and the progreſſe of the Goſpel, above his owne gaine, he would never have done. But to theſe men, I ſpeake as the Prophet did to *Doeg*, *Pſal.* 52. 2. 3. 4. *Thy tongue deviſeth miſchiefs: like a ſharpe raſor, working deceitfully. Thou loveſt evil more then good; and lying rather then to ſpeake truth. Thou loveſt all devouring words, O thou deceitfull tongue.* Let ſuch take heed of the next verſe, (*ver.* 5) it prove not their portion, *But God ſhall deſtroy thee for ever, and pluck thee out of thy dwelling place, &c.*

Seventhly. *But Mr.* Weld *Adminiſters the Sacraments, to none of his own Pariſh, but to eight women, and two men.*

Anſ. If it were ſo, let theſe ſcorners know, that ten godly perſons may weigh in the ballance againſt ten thouſand others; and ten righteous men can more prevaile with God, then three Cities, *Gen.* 19. 32. Yea, one *Noah*, one *Moſes*, one *Elias*, one *Joſhuah*, one *Job*, are more in value then millions of ſcorners, lyers, and haters of Saints; yea, then the whole rabble world beſides: And dos theſe men then

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make ten godly perſons ſuch a contemptible number? When, in the Arke (a Figure of Baptiſme) God himſelfe put ſuch a diſtinguiſhing character upon the number of eight, 1 *Pet.* 3. 21.

Secondly. But doe theſe men ſpeake truth? or a malitious lye, in ſaying, *there were but ten perſons* Mr. VVeld *Adminiſters unto in* Gateſhead; whereas (truth is) if there were but two more, there would be twenty; and yet Chriſt himſelfe did Adminiſter the Lords Supper but to twelve, and here are eighteen even of *Gateſhead*, beſides twice eighteen others: But *theſe mens tongues are their own*; *but the Lord ſhall cut out the tongue that ſpeaketh proud things*, Pſal. 12. 3. 4.

Eightly. *But why doth not* Mr. Weld *Publiſh his grounds for his New Church?* (pag. 11.)

Anſ. Where were your ears (I marvaile) when Mr. *Weld* (before ever he would gather a Church) declared at large, at leaſt in ten Sermons, (out of *Acts* 2. 41. to the end) many cleere Scripture-grounds to prove the Congregationall way, the mind of Chriſt: Yet theſe men ſtill ſay, *Why doth not* Mr. Weld *publiſh his grounds to the world?* It ſeems they were either *abſent* from Church, as too often they are; or *Napping*, as he often takes them, when theſe truths were made knowne.

Ninthly. *But why doth Mr.* Weld *call us looſe Stones?* as pag. 18.

Anſ. Oh that ye were *but Stones, though looſe Stones*, for Gods Church is called an Houſe, and a Building, and Stones (though looſe, lying ſcattered here and there) are, yet, *fit matter* (when gathered together into one body) for a building; and the godly themſelves, till united by a holy giving up themſelves to the Lord, and his people, as, 2 *Cor.* 8. 5. are but *looſe Stones*; And doe ye (who are ſo far from the ſhew of godlineſſe) diſdaine to be called *looſe Stones*? I tell you, 'tis a title too good, a terme too high for ſuch as are but *mire and clay* yea, *rotten bones*, and *Straw fit for the Dunghill*, Iſay 10. 6. Iſay 25. 10. Ezek. 37. 1. 2. As for that ſcornfull reproach they caſt upon Mr. *Weld*, as counting himſelfe a *Corner Stone*; it were horrid preſumption for him, or any man

man ſo to doe, that terme being proper to Chriſt himſelfe, (*Pſal.* 118. 22. 1 *Cor.* 3. 11. *John* 3. 10) and far from the ſpirit of Mr. *Weld*. Ile onely ſay of them, as its ſpoken of a man of their own cut, *That he prated againſt the Apoſtles with malitious words*, ſo doe they againſt his faithfull Miniſters. But as *Solomon* ſaith, *Pro.* 10. 10. *A prating foole ſhall fall.*

Tenthly. *But they with much patience and moderation beſought Mr.* Weld, *&c.* pag. 20.

Anſ. If ſhewing their teeth, if ſpitting fire, if reviling, and if turning back upon him, when he was anſwering of them, and convincing of them; If theſe things ſpeak patience and moderation, then have they bin full of theſe graces. But oh that they knew what patience and moderation mean; but give them leave thus to commend themſelves, when no good man that knows them, will, can, or dare doe it.

Eleventhly. See how fit for the Sacraments theſe men are (for beſides all their injurious, ungrateſull, and malitious dealing againſt Mr. *Weld*, and the many groſſe lyes and ſlanders that run all along through the veines of this poor Book; and beſides the ſcandals in their lives, all which, or any of which, were enough to bar them from the Sacrament;) I ſay, beſides all theſe, doe but take notice of their *profound ignorance* ſhewen in this Pamphlet (the naming whereof is conviction enough) *viz.*

As firſt. *That the Sacrament ſhould be Adminiſtred to all without diſtinction*, pag. 20.

Secondly. *That all in generall*, (for its taken by them *pro conceſſo*) *are qualified for the Sacrament*, pag. 21.

Thirdly. That *every Miniſter aſſuming a Paſtoral Charge, ought to adminiſter the Sacrament to all, by the Lawes of God and man.*

Fourthly. That *there is above* 1000 *godly people in* Gateſhead (for ſuch as hunger and thirſt after righteouſneſſe, are gratious, *Mat.* 5. 6. *Mat.* 5. 3. *Pſal.* 63. 2. *Iſay* 63. 2.) and this they affirme of above a thouſand ſoules in this Pariſh.

Fifthly. That *the Sacraments are the moſt tranſcendently effectuall inſtruments for redeeming us from all iniquity and ſin*, p. 17.

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(oh the groſſe ignorance and Popery) for this is onely applycable to the *blood* of Chriſt, and never attributed to the Sacraments, *Epheſ.* 1. 7. *John* 1. 17. *Titus* 2. 14. Now if theſe men be not onely profane, but ſo *groſſe headed* that they cannot diſcerne theſe common truths, which are obvious to every eye that is open; how are they able *to diſcerne the Lords Body*, which is more ſpirituall (for want of which, they eate their own damnation:) yet they cry our for it, and Mr. *Weld* muſt *be hated, reviled*, and *reproached, becauſe he will not give it.*

That which follows, is a ſecond Anſwer to the Booke, by another Hand.

HAving Read a Pamphlet, lately put forth in the name of the Pariſh of *Gateſhead*, ſigned by the foure Churchwardens, and *Ralph Clavering*, who, by the Pen of ſome Epiſcopall Spirit, have, in a vain vaunting ſtile, heaped up very many calumnies (and judging them ſo many Arguments) for promiſcuous Parochyall Adminiſtrations, againſt the Congregationall Church-way; I was provoked in my ſpirit, both for the juſt Vindication of the holy wayes of Chriſt, and for the clearing of the name of that much wronged, though very uſefull ſervant of the Lord Jeſus, Mr. *Weld*, to diſcover the ſinfull pleas of that vain painted Pamphlet. I ſhall onely apply my ſelfe to that part of the Book, which conſiſts of *twelve Sections, and fourteen Queries*, conſidering that the other part, being matter of fact, is faithfully, and fully anſwered before. In the enterance into the Sections, you have this Title, *Diotrephes*; or, *Altare contra Altare*. Its well known to any that have Read *Smectymnuus*, againſt Biſhop *Hall*, or any other Preſbyterian Writers, about that place of the 3 of *Iohn* 8. 9. that *Diotrephes* was not blamed for giving the Brethren their liberty in

Church-votes purchased by the death of Christ; nor denying those that were no Church-members the peculiar rites of Churches; but *for usurping preheminence above his Brethren*; not that I conceive the Presbyterians grant the Brethren a Vote; but to cleare the ignorant application of that Title to *Mr. Weld*, by them that pretend, *pag.* 8. to know the judgement of all Learned Divines: And for *Altare contra Altare*, would they have their old Episcopall Altar up again? the book smels ranke of that designe; but let them know, That as the gathering of the Saints into a body, is no setting up an Altar, but, *building an house for Christ*; so their Altar was long agoe destroyed, at the pulling downe of Episcopacy; they knew who made it a place of lime and rubbish since.

In the first Section, you have them asserting three things. First, *Their being loth to perish tamely*. Secondly, *How* Master Weld *hath raysed their spleene*. Thirdly, *What great attainments they have reached in the mysteries of the Gospel, and Divine Grace, and that upon account of their Baptisme*. To the two first, I might justly Answer by way of Exclamation, *Why will you dye! and why will you dye in a rage!* must you needs dye of the spleene? Friends, when you come to dye, call to mind, that it is not the want of Sacraments will be your ruine (for you would but have eate and dranke your own damnation, if you had them in the frame you are in) your *ignorance of Christ, and opposition to him* will be your ruine, if the Lord doe not change your hearts. For the third, *Your glorying in your attainments*; First, you say, you are *Proselytes of justice*; Doe you know what you say, or whereof you affirme? Reade the description of Proselytes of justice in Scripture, and then judge what you have said; they were such as *Cornelius*, and the *Eunuch*, they were *devout men*, Acts 2. 5. ch. 10. 2. 7. *men fearing God*, Acts 13. 16. *religious men*, Acts 13. 43. Now (Reader) if thou knowest these men, judge whether they be such Proselytes. As for the seven Precepts of *Noah* given to the Proselytes of the gate, I wish they either understood them, or practised them; but pretenders will be high flowne. But they

they ſpeake of *warmth, and gleames of grace* that they have had; take heed of lying to the holy Ghoſt; what means ſo much power of the *ſtony heart*, and *profane life*, if there have been ſuch meltings of Divine Grace? pleaſe not your ſelves with words. grace is a transforming thing.

2. The ſecond Section *eryes up the old Laws of* England, *for promiſcuous Adminiſtrations*; as if the houſe of Chriſt in Church work in times of reformation, muſt be ſquared and govern'd by old Statute Lawes. I wonder what Laws of 1 *Edward* 6. or 3 *Edward* 6. or 1 *Elizabeth*, eſtabliſhed Preſbyterian Government, which theſe men pretend ſo much to; If you put theſe Laws in force, you muſt have *Biſhops, and Spirituall Courts, and Common Prayer*; but Onions and Garlick will doe enough with theſe men. And for the Scripture quoted to prove *Miniſters bound to give the Sacraments to all the Pariſh*. Did ever the Apoſtles write to a Pariſh Church? True, the Sacraments are indeed *annext to the Office of a Miniſter*, but to be diſpenced onely to the Flock of Chriſt: for that place of *Mat.* 28 19. it is onely for *Baptiſme*, not for the *Lords Supper*; and not for Baptiſme *to all*, but to ſuch as by teaching are firſt made *Diſciples*, as the Originall word hath it. For *Marke* 14. 22. it is for *Chriſts giving the Supper onely to his Diſciples*; Are theſe men, and all the Pariſh ſuch? are they all of Chriſts Family, and Diſciples? for *Acts* 2. 41. (another of their quoted Scripeures) its ſpoken of *Baptizing ſuch as gladly received the Word*. O that theſe men, and the Pariſh of *Gateſhead* were ſuch! But is violent oppoſing the Word, *a glad receiving* of it? And for *Titus* 1. 7. its full againſt them, for it tells us the Duty of *a Miniſter to be as Gods Steward*; and if Gods Steward, he muſt be *faithfull*, as 1 *Cor*, 4. 1. 2. now faithfulneſſe lyes in diſpencing what proviſion is under his hand. to ſuch of the Family as Chriſt his Maſter commands. Now to whom will Chriſt have the Sacraments diſpenced? why, let himſelfe ſpeake, *Mat.* 7. 6. *Mat.* 15. 26. *Mat.* 14. 22. and let his Apoſtles ſpeake, *Acts* 2. 42. 1 *Cor.* 1. 28. really, ſuch horrible abuſe of the Scriptures, is enough to make them bluſh. In this Section, you have many fan-

taſticall words, *præcentor*, *deſpotically*, *Pragmaticall modell*; but what is their plea? *That either* Mr. Weld *muſt give both the Sacraments to the Pariſh, or elſe he acts contrary to the judgements of all Learned Divine,, and the Conſtitutions of all Chriſtian Churches.* It pitties me to ſee, *hujus farinæ homines*, to talke at this rate; were Dr. *Ames*, Mr. *Cotton*, *Hooker*, *Shepheard*, *Owen*, *Goodwin*, *Burroughs*, *&c.* neither Divines, nor Learned? nay very many of the godly Presbyterian Miniſters give the Lords Supper but to a few in a numerary Pariſh not to a hundred, where there is a thouſand in the Pariſh. *But* M. Weld *acts like the Phylarcha amongſt the* Jewes. *Anſ.* If you knew any thing of Church-government, you would know, That Congregated Churches are not modelled like *Iewiſh Sanhedrims*. Chriſt will one day cleare M. *Weld* of Pragmaticalneſſe, *in diſtinguiſhing the pretious from the vile*, Ier. 15. 19.

3. The third Section pretends, *That unleſſe they offer violence to their judgements, they cannot Communicate with maſter* Weld; *or that the fault of their not comming under the yoke of Chriſt lay onely in their underſtandings.* But alas, their corrupt wills, and carnall affections, makes them caſt the cords of Chriſt from them. *But they will not give up their Eyes to the Prieſts in Sacrifice.* Truely, I am ſore affraid, they have Eyes, and ſee not; yet ſuch as they, would doe well to give their Prieſts their Eyes, who if they had their wills, would onely have blind guides, however they thinke to get a name, by pretending reſpects to ſome gratious Presbyterian Miniſters: Truely Friends, you are ſo far from giving *M. Weld* your Eyes, that I am affraid you would be more likely to pull out his Eyes, if you could.

4. In the fourth Section, they have *the ſaid plea* in other words; O that they would a little think of that of Chriſt, *Iohn* 7. 17. *If any man will doe his will, he ſhall know the Doctrine whether it be of God*: mens vitious lives corrupt their judgements; if their underſtandings be ſo good, as they would make the world beleeve, I heartily wiſh, their lives did expreſſe the truth of that axiome, *Voluntas ſequitur dictamen intellectus*, if *quoad exercitium* onely. But maſter

Mr. Weld *quarrels, becauſe you cannot beleeve many things which he chanceth to beleeve:* No Friends, you flatter your ſelves, and wrong him; his controverſie is, becauſe you will not beleeve in Ieſus Chriſt. And for your ſaying, Mr. Weld *chanceth to beleeve*, how you chance to come by the faith you have, I know not; but I am perſwaded Mr. *Weld* his faith is of *the operation of God.*

5. As to the fifth Section, where you would inſinuate, Mr. Weld *his not obliging you to a complyance*; Mr. *Weld* his obligations have been many to the people of *Gateſhead*; but diſ-ingenuous ſpirits ſtrive to ſhake off obligations; but what ever ungratefull men thinke, yet there are ſeverall pretious ones in *Gateſhead*, who judge themſelves for ever bound to the Lord for his comming thither. And for your ſhuffling interpretation *of that command, Live peaceably with all men*; lay that of *Hoſea* to heart, *chap.* 4. 4. *This people are as they that ſtrive with the Prieſt*: But they ſay, *the command extends but to a Morall, or Legall poſſibility.* Friends, are you Morally or Legally uncapable of peaceableneſſe? Is it not poſſible for you quietly to waite till the Lord fitted you for Sacraments, by ſome effectuall worke upon your hearts, and in mean time be peaceable?

6. To your ſixth Section, you affirme, *You have examined the grounds of the Congregationall way.* I beleeve your Conſcience will fly in your face, and tell you, how little you have examined the mind of God in theſe things; no, (I am afraid) other things fill your heads, and hearts: If ever you intend to know the platforme of God, Firſt reade that of *Ezekiel* with broken hearts, *chap.* 43. 10. 11. 12. and does *the engagement to Ieſus Chriſt, and his people, deterre you from Communion?* I am ſorry to ſee holy engagements affright you from obedience to Chriſt. But *Mr.* Weld *made no Publication of his gathering a Church.* Sure Friends, the Penner of the Pamphlet (who ever it was) did not adviſe with you about it: or elſe you could, and would have told him, That he Preacht at large, and that Publikely in *Gateſhead* meeting place upon *Gen.* 2. 41. 42. 43. and that before the gathering of the Church; but here

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is not *ignorantia pura negationis*, but *prava dispositionis*; I pray repent of this: Yea, *But he retarded a great while before he gathered the Church.* Wonder not at it, Churches of Christ are not made up of the rubbish of Parishes; he would take time to know what stones were to be layd in the building: Churches are not heaps, but made up of pretious stones. And, *for the bemoaning your straights*, it is but Gods hedging up your way, that you cannot have your other lovers, *Hosea* 2. 6. 7.

7. The seventh Section is filled with *ignorance and malice.* Did Christ leave his Body and Blood to be trod under foot by prophane hearts? *Symbola Christi*, were never intended for a Linsey Wolsey *Confederation*; *Mr. Weld* is more tender of the deare blood of his Christ, and of poore soules, then to let the people eate and drinke their damnation; And for the sinfull slanders of the good wayes of God, calling them, *a Seminary of Schisme, &c.* this is the old Popish alarum against all Reformation. And for your *Monopoly*, I would desire you to learne, That a Church is a City gathered out of the World, with its spirituall Priviledges appropriated to it, *Ephes.* 2. 19. You close the Section with a very false charge of *Ambition, and Covetousnesse, as the Principles of Independency.* But his Friends know, and his Enemies might know, how many reproaches, and what injuries in his maintenance he hath suffered, upon the naked account of gathering a Church in Christs way: Surely, he sate downe and considered what virulent, and violent calumnies he should meet with by following Christ in this way, which he now finds.

8. This eighth Section is full of the *Serpents venome and bitternesse.* The Violence and Oppression exercised towards him in point of maintenance, might have stopt the mouthe of those clamours, if it had been considered: And if the Church (over which he is Over-seer) doe endeavour in his suffering, upon their accounts, to encourage him in his multiplyed labours of frequent Exercises and Administrations, let not your Eye be evill, because theirs is good. I wonder you should call *gathering a Church out of a promiscuous*

miſcuum multitude, plurality of Livings. Doe not even the godly Presbyterians ſo? Doe not many of them leave out the far greater number of the Pariſh? If *argumentum ad hominem* would prevaile, this might doe.

9. Ninth Section, Here appears much *unmannerly reviling of a Reverend Miniſter of the Goſpel, whom you charge with perſonall contumacy.* Oh Friends, *Why hath Satan filled your Hearts?* But what's the matter? Mr. Weld *will not breake Spirituall Bread with the Pariſhioners*; Is this perſonall contumacy, that he will not let the uncleane into the Temple? That he will not let the Goats into the Fould of Chriſt? *But it breaks the Peace of the generality of the People.* We had better want peace, then Crucifie the Lord Jeſus afreſh; What! proſtitute the Body of Chriſt to keep peace with profane men; Reade *Luke* 12. 49.

10. Tenth Section. What Mr. *Welds Call was*, you have at large declared to you, which, in truth, was a good hand of Providence, for the ſtopping of the mouthes of unreaſonable men. And *for their quoting the Statute of* 13. Elizabeth, they forget, they profeſſe themſelves Presbyterians, a thing Queene *Elizabeth* and her Councell could not beare. Were the Lawes of Epiſcopall Adminiſtrations a burthen to the non-conformiſts then? and ſhall we be brought under thoſe yokes now? *And for receiving the maintenance ariſing from the place*, he hath a warrant from Chriſt, 1 *Cor.* 9. 14 The *Lord hath ordained, that they which Preach the Goſpel, ſhould live of the Goſpel.* But to Anſwer to the tenure of your Quærie, *that he is bound to Adminiſter the Sacraments*; then, I ſay, there are upon twenty members of the Church who are Inhabitants of *Gateſhead*, to whom the Lord hath abundantly bleſſed his Miniſtery, to whom he doth Adminiſter; and doth not he herein performe the ſpirituall miniſtrations in *Gateſhead?* But you charge him with *an untheologicall plea.* I pray you give me leave to aske you foure Church-wardens, which of you have been Baptized into the profeſſion of Theology, or matriculated into any Univerſity; but I am apt to thinke, that you plowed with a *Theologicall Heyfer*, who might have expounded

pounded this Riddle to you, that *not to give the Sacrament to all the Parish, is no deprivation of a Ministers maintenance.*

11. Eleventh Section. *Here you have a fardle of fine spun words, and an heape of raylings.* Know Friends, That those that can neither make faith in Christ, nor holinesse in conversation, shall never goe (notwithstanding their pretended wedding garment of Baptisme) in the day of tryall, for a Spouse of Christ. I wish you remember, That for all the *Iewes* pretence, to bring a Church upon the account of an initiating Ordinance; yet they were not let into the Church of Christ, *without pricking at the Heart by the Word.* Could *Mr. Weld* see you prickt at the Heart, how deare and welcome would you be to him? You tell him of *Embrocation, Causticks, and Excision*; sure you would tell the world what Empericks you are; but if you have any Latine, remember, That *immedicabile vulnus ense recidendum est.* And *for his Excommunicating a thousand soules*; he professeth to have nothing to doe in point of censures with them that are without. No, no, your being Parishioners of *Gateshead* hath no Scripture warrant to make you members of a Church of *Christ*; it is not habitation makes a Spouse of *Christ*. How many Enemies of *Christ* lived in *Ierusalem* where the Church lived, and were not members? Shall Papists, and Atheists pretend, because they dwell in *Gateshead*, to be Church-members? That grosse untruth of *there being but ten Inhabitants in* Gateshead, *members of his Church*, is fully answered before.

12. Twelfth Section. Here *you have the businesse of the Lecturer to be imposed upon Mr.* Weld. Let me a little open the unreasonablenesse of this Proposall, let any gratious, sober Minister of the Presbyterian judgement put but this case, Whether he having gathered the best of the People of his judgement out of his Parish for Fellowship and Communion in the Lords Supper, that if the remainder that lye still in their ignorance and opposition (to whom he neither can, nor will Administer the Lords Body) should desire a Minister beside himselfe in that place to give them the Sacra-

ment;

ment at the accuſtomed times, as they here expreſſe it? Whether (I ſay) he would thinke it reaſonable that they had their deſires? this is *Mr. Weld* his caſe. Secondly. Looke but to the Aſſurance required about placing a Lecturer, *p.* 5. where it is demanded, *that Mr.* Weld *give it under his hand never to meddle in the choyce or removall of the Lecturer, what ever he may prove.* Were there ever ſuch Iron yokes put upon a Reverend Miniſter of Chriſt? and yet, what reproaches did *Mr. Weld* (upon the ſober *reaſoning in this caſe*) *meet with at theſe mens hands?*

I come now to examine the *Queries*; onely firſt, I beg a word to thoſe that are looking after God in *Gateſhead*, and are not yet Church-members, whom I know deteſt having any hand or conſent in this ſinfull Pamphlet. I humbly deſire God, that the ſtumbling-blocke that theſe men have caſt in their way, may not in any manner prejudice their ſpirits againſt the Goſpel.

To *your firſt Quarie*, I anſwer, That Jeſus Chriſt in his *providential* committing the care of ſoules to men, doth not authorize the Miniſter to proſtitute his pretious Body and Blood to the prophane and ignorant; nor expects he ſhould diſpence priviledges to thoſe that will not come under the yoke of *Chriſt*. If *Mr. Weld* have faithfully revealed the whole counſell of God to the people of *Gateſhead* (as I verily beleeve he hath) and if he diſpence the Sacraments to thoſe that come under the order of the Goſpel, then he may comfortably appeare in the day of his accounts; onely let me deſire you to ſtudy that place you quote, *Heb.* 13. 17. and thinke your ſo often grieving of him, how unprofitable it will be to you in that great day.

To your ſecond *quarie*, *Wherein you cry up the greatneſſe of Sacramentall myſteries.* I anſwer, That the reaſon why *M. Weld* dare not Adminiſter Baptiſme and the Lords Supper to the prophane multitude, is, becauſe they are ſuch *glorious myſteries*; *Procul eſte prophani*: Shall they that cannot *diſcerne the Lords Body* partake of it? As for your calling the Sacraments, *Inſtruments of redeeming you*, you ſpeake ignorantly, the Blood of Chriſt onely can redeeme. Where are Sacraments ſaid, *to*

redeeme? Did the Bread, or Wine, or Water dye for us? Seales they are of the Covenant of Grace, and so to be dispenſed to thoſe that are in *Covenant*. And whereas you call them *purifying*, know that polluting of Ordinances, is not the way to *purifie hearts*.

To your third *quærie*, *as for denying the Sacraments to the multitude*; what ever be the event, he walks by the rule of diſtinguiſhing the *pretious from the vile*. And for *your feares*, ſurely the with-holding them from the ignorant, is a more likely means to bring them to a ſight of their unworthyneſſe, then the letting them eate and drink their damnation, whereby (if infinite mercy did not ſtep betwixt) they would be ſeal'd to deſtruction

To the fourth *quærie*, *the diſcipline of Christ is part of the faith once delivered to the Saints*; this diſtinguiſhing carriage to ſaints and others, hath *Scripture, Precept, and Practice* for it; one piece of *Christs* laſt will was, *to obſerve all that he commanded us*.

To your fifth *qua*. That of *Christ, Mat.* 18. 17 is ſpoken of a particular *Church* to whom he hath committed the power of cenſures; and as for the Pariſhioners that are not gathered into the Church; the Church neither doth, nor can exerciſe power over them, they leave them to ſtand or fall to the Lord. And *for members acting ſingly*, there is no ſuch thing in Church-worke; but I am ready to believe, that the Compoſer of theſe *Quæries*, is not much acquainted either with the Principles and Practice of the Church way; or with the mind of Christ.

Your ſixth *quærie* would perſwade the world, That it is *onely your difference in judgement* keeps you out; when alas, they that know you, know it is your ignorance of the Lord Jeſus, and your looſe converſations keep you out; aske no more. *Whether it be Mr.* Welds *care or kindneſſe*, it is his faithfulneſſe to Christ that keeps *you out*.

Your ſeventh *quærie* is the ſame with the ſixth, only you aske farther *Whether Mr.* Weld *his damning of you be matter of conviction*. Take heed, his frequent, plain, and faithfull dealing with you in his Publick Miniſtry, denouncing wrath to impenitent ſinners, doe not riſe up in judgement againſt you. Will ye not heare the Law? ſee that of *Iſay* 30. 9. 10. 11. *This is a rebellious*

people,

people, lying children, children that will not heare the Law of the Lord. Which say to the Seers, See not, speake unto us smooth things.

To the eighth *quarie*, Jesus Christ hath told you, *That his Ministers have power to bind and loose*; was it not usuall for the Apostles *to intimidate their prey* (as you scorners speake) by declaring the greatnesse of the peoples sin, and the wrath of God due to it, *Act.* 2. 36. 37. 18. 20. to let people understand the authority *Christ* hath invested his Ministers with. *For your being lead into temptation*, there is no great fear of your having Mr. *Welds* person in admiration, who so vigorously sets himselfe against your sins.

To the ninth *quarie*. Mr. *Weld* his naming the common multitude of the Parish *loose Stones*, was in reference to the dispensing of Priviledges which belong onely to the Church of Christ, which is built up a spirituall house. You still dreame, *He longs for your fixation in the Church over which he is a Pastour*; alas, you would be *burthensome Stones*, and *Stones of offence* in it; never thinke that such unhewne stones are fit for Christs building, or shall ever be acceptable to Mr. *Weld*, or that Church.

To the tenth *quarie*, Know that *Preaching the Gospel to the people*, is the great work he was sent to doe, 1 *Cor.* 1. 17. The *Commissioners at White hall*, doe not send men to give the Sacraments; but onely to Preach, leaving them to their light in the Lord, as to other Administrations; nay promiscuous Communion, is an offence to them. And, *for his maintenance for Preaching the Gospel*, what sayes *Paul*, 1 *Cor.* 9. 14. *The Lord hath ordained, that those which Preach the Gospel, should live of the Gospel.* Besides, your Consciences cannot but beare him witnesse, that he faithfully declared at his first comming, *That he could not Administer till he saw you fit*; and this you all accepted of. And for *denying his Tythes*, you shew your spirits and affections towards him; but the *Law* must be your Rule, and not your Will.

To your eleventh *quarie*. It speaks much froath and Atheisme, the Lord will one day declare, *who are the Sheep and the Goats*. Reproaching of the godly is the brand of *scorners*; No matter *whether any other Religion* can make *expiation* for the failings of saints, so the blood of Christ doe it; but know, that your revilings,

lings, God takes notice of; and scorners are the worst of sinners, as *Psal.* 1. 1.

To the 12. If your irregular proceedings in your Offices make good men *shake off your yoke*, thanke your selves; whilst you doe cry up Saints *for seemingly holy*, its sad, you dare not so much as *pretend to holinesse*. And whilst you compare others to *Absalom*, consider who are the *rebellious children*, *Esay* 30. 1. whilst you strive to deveft the good old man, your iniquities have found you out.

To the thirteenth. Alas, your *land markes* are usurpations, stakes of your own fixing, no plants engrafted by the Law, and no marvell if they be so easily pulled up; its not fit such *brambles* should Rule, that scratch and teare their Neighbours.

To the fourteenth. To see an holy life, and guesse at secrete hypocrisies, shews little Christian Charity. *He that begun a good worke in them, will perfect it to the end*, *Phil.* 1. 6.

Reader, I have run the shorter in Answer to the *Queries*, because they are generally the former calumnies raked up into Questions; and here I might put many *anti-queries*. Onely a word to the *Penner*, before I take off my Pen.

Friend, If thou beest a Christian indeed, Ile assure thee, this pleading for wickednesse, to weaken the hands of a faithfull Minister of Christ, and hearden the hearts of the prophane, will cost thee much running to the Blood of Christ, and some teares, before thou dyest. The foule blots thou hast cast upon the Churches of Christ, and Mr. *Weld*, must be washt out I assure thee. If thou beest not a Saint, then it had been better for thee, *that a mill stone were hanged about thy necke, and thou throwne into the Sea, then that thou should offend*, not one, but many *little ones*; thou hast treasured up wrath against the day of wrath; the Lord lay not this sin to thy Charge.

FINIS.

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